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tion of heredity, units of which according to Professor Weismann lead to an abandonment of Lamarck's principle of selection and point out that ultimately selection is a selection of germs.

Although the present work is a defence of Professor Weismann's theory of germinal selection, the nineteen lectures which it contains are by no means polemical. He has avoided all personal expostulations with his adversaries, and has limited himself to plain objective statements of differences. He has not burdened his book with all details of biological facts, because he intended it to be a book to be read, and not an encyclopedia for reference. In spite of his modest intentions, however, the work possesses the stately size of 684 pages, with numerable illustrations in the text, besides colored tables in the Appendix. It is not Weismannism, but an exposition of the theory of descent, which presents each link of the argument in a complete yet popular form from the standpoint of Weismann, who feels confident that if we have to explain the teleology of nature without falling back upon the assumption of teleological forces, his method is the only way to success.

P. C.

ADOLESCENCE: ITS PSYCHOLOGY AND ITS RELATIONS TO PHYSIOLOGY, ANTHROPOLOGY, SOCIOLOGY, SEX, CRIME, RELIGION, AND EDUCATION. By *G. Stanley Hall*. New York: Appleton & Co. 1904. 2 Vols. Pp. xx, 589, 784.

Dr. G. Stanley Hall, the President of Clark University, is rightly deemed one of the foremost authorities on psychology, and the present work in two stately octavo volumes deals with the practical problems of adolescence in its various aspects, always keeping in mind the need of the teacher, the educator, and also the parent. It is scarcely possible to exhaust this important book in one review, and we do not mean to attempt it here. We venture only to characterise its contents and thus allow our reader to form a judgment of his own. In one passage of the preface the author says:

"The book attempts a pretty full survey of pedagogic matter and method for the age treated, and also, to some extent, for earlier and later years. To motor education, grouped under four great divisions, and will-training, one of the longest chapters (III) is devoted. The last part of Chapter XV and Chapter XVI treats of the pedagogy of the English literature and language, history, drawing, normal and high schools, colleges and universities, and philosophy, and Chapter XII is devoted to that of nature and the sciences most commonly taught. Menstruation and the education of girls occupies two chapters (VII and XVII), hygiene, crime, and secret vice one each (IV, V, VI), social and religious training have each a chapter (XV and XIV, respectively), and the education of the heart is described not only in XI, but in XV, XII, and elsewhere."

The psychology underlying Hall's investigations will be treated in a forthcoming work which we may expect to be as thorough as his *Adolescence*, in Chapter X of which, however, he offers a statement of his psychological views. He takes decided stand against those psychologists of both the past and present time whose interest in man's fate after death almost obliterates the interest in man's soul in the past. In fact this is the main burden of Dr. Hall's message to the psychological world, that the genesis of the soul can teach us more than the vague speculations as to its ultimate destiny, and so he insists that his book "embodies a new idea of profound scientific and practical importance."

Dr. Hall's description of the nature of the soul is as follows:

"The psyche is a quantum and direction of vital energy, the processes of which most need exploration and description, ordering and directing. By looking inward, we see for the most part only the topmost twigs of the buried tree of mind. The real ego is a spark struck off from the central source of all being, freighted with meanings that, could we interpret them, would give us the salient facts of its development history. Its essence is its processes of becoming. It is not a fixed, abiding thing, but grew out of antecedent soul states as different from its present forms as protoplasm is from the mature body. It tends to vary constantly and to depart indefinitely from what it is at any given moment."

"The soul is a product of heredity. As such, it has been hammered, molded, shocked, and worked by the stern law of labor and suffering into its present crude form. It is covered with scars and wounds not yet healed. It is still in the rough, and patchworky, full of contradictions, although the most marvelous of all the products of nature. Where most educated and polished externally, it still has inner veins where barbaric and animal impulses are felt. Every individual soul is marked by limitations, defects, and arrests, often beside traits of marvelous beauty and virtue. None are complete, perfect, typical. Collective soul, however, is a sensorium of wondrous subtlety that reflects in its multipersonal facets most, perhaps all, that has been in the world."

As to the underlying philosophy of his methods, he says:

"It may be roughly characterised as in some sense a new and higher monism and an evolutionism more evolved, with a method which has already yielded some promising results hitherto unattained and a program of far more work yet to be done, which is little in harmony with the complacent sense of finality and completeness so often manifest. From this standpoint it becomes plain how gross have been the errors in both conceiving and practically training the soul, which are due to the inexpugnable and all-dominant interest in its future state and the insistent and, to our thinking, not only unscientific but almost abnormal aversion to consider its past. This geneto-

phobia pervades, consciously or often unconsciously, much of the best ancient and contemporary philosophical and theological thought, and is one of the greatest and most inveterate obstacles to a truly scientific psychology. The problem of the nature of the soul has also rarely, save in forms of materialism now generally discarded, been separated from that of a future life, has led to a horror of materialism that is almost misophobia, and has betrayed many able professors to take an attitude toward genetic psychology like that of Agassiz toward evolution."

It is interesting to read Dr. Hall's views on Christianity in its relation to psychology:

"Christianity has shown little interest in the past of the soul, save for that of its founder and in order to account for sin. Its emphasis on personal immortality gave the soul immense and unprecedented dignity, but focused attention and endeavor upon its future. Even the traducianism of Tertullian, who taught that the soul was in some sense hereditary and had a somatic continuity with previous generations back to Adam, found little vogue, helpful as it was in explaining the mystery of transmitted sin and guilt, and was twice condemned as a heresy, although Luther seems to have held it. Some form of creationism, or the view that at a certain age of the embryo a newly and miraculously made soul joined the body *ab extra*, has been the prevailing one. The soul of the natural man is tainted, corrupt, and children depraved perhaps totally at birth, and the supreme work of life is to save it from eternal woe."

"The ethical value of the idea of a future life of rewards and punishments has, of course, been incalculable. If it has brought in cosmo-heteronymous motives of morality unknown to the Stoics and disallowed by Kant; if it has sometimes engendered a transcendental selfishness that may become gross, and in neurotic ages, races, or persons, favored fears and anxieties that were hysterical; if formal, external, and even mechanical ways and means of salvation have often been relied on—all these things concern us here only as products and illustrations of the evils of a too exclusive interest in the soul's future, which is, in fact, still unknowable save to faith, and of excessive neglect of its past, which is really now increasingly accessible and which is proverbially the best means of judging of its future."

Psychologists know Dr. Hall as a strictly scientific and conservative man, and so it will be interesting to learn his views on the New Thought movement and all that is concerned with it. Here is a passage both of appreciation and criticism of the significance of the Society for Psychical Research, and it will be noticed that the professors alluded to are portrayed so minutely that no one can be in doubt about their identity:

"One striking example of the havoc which this lust to pierce the secrets of the future makes with science is seen in the English Psychic Research

Society. It has collected masses of precious and hitherto neglected border-land phenomena between waking and sleep, sanity and insanity, on transcoidal states, automatism of body and mind, illusions, hypnotism, etc. But almost the sole interest of this large and cultured society in these data is what contribution they make to what its able leader calls the most insistent question of the human heart, If a man die, shall he live again? Is there a land of disembodied spirits, and can communication be established and demonstrated between them and us? Possession, apparitions, phantoms of the dead, messages from the ghost world, or transcendental as well as mundane telepathy, and in general an inductive demonstration of a survival of the soul after death, are thus the themes or conclusions, directly or indirectly, inspiring all this work. Now the folly and pathos of all this is that every fact and group of facts relied on point for their explanation directly and only to the past of the individual or the race and not to the future, to the ab- and sub- and not to the super-normal, or perhaps to the body even more than to the spirit. Greatly indebted as our guild is for facts, suggestive *aperçus*, and new interests to these students, their service is, as I have elsewhere tried to point out in some detail, not unlike that of the alchemists who sought the elixir of life for chemistry, of astrologists in quest of the influence of the stars on human life for astronomy, and just as the desire to locate heaven and faith in planetary influences and modes of attaining physical immortality had to be cast out of these fields before science could really do its great work in them, so similar purgation must be made here.

"How profoundly contemporary psychologists and philosophers of the highest academic rank, even those who shrink from all such extreme conclusions, are influenced by this bias, consciously or unconsciously, in the deeper motivations of their work, its direction, methods, and conclusions, we see on every hand. One professor of great learning and acumen has been apparently almost unpivoted by the prolonged and acute study of the revelations of a noted trance medium, which he is convinced are from relatives in the spirit world. Another profound and acute leader of American metaphysical thought attains as his consummate conclusion the conviction of an eternal world of many monadic minds or selves, in a republic or city of God, the free members of which control the natural world and are the sources of all its law. The supreme fact in his world is 'the eternal reality of the individual.' Creation itself is not an event, but a symbol, and these personal spirits never fully and completely enter the real world, for they are out of time and of the chain of causality. Another of no less power and eminence makes the goal of philosophy the demonstration of an individuality deeper, more permanent, and real than that of persons as they appear to us, because knowledge and love are stronger than life, and so, if our nature is not a lie, the actuality of our dead friends transcends sense. Such instances might be

multiplied. The great majority of people, expert as well as lay, think and speak of soul in the future tense, and to very few does the word suggest any connotation with the past. Ask the very man on the street what he thinks of the soul, and he assumes that you speak of another life or of preparation for it."

THE SOCIALIZATION OF HUMANITY. A System of Monistic Philosophy. By *Charles Kendall Franklin*. Chicago: Charles H. Kerr & Company, 1904. Pp. x, 481.

Mr. Franklin says in the Preface:

"The object of this investigation is to trace physical, organic, and social phenomena to their sources in order to discover their laws, so that the subsequent expenditure of energy in nature, life, mind, and society may be determined for human welfare. It will necessitate reviewing all of the great concepts of the race, matter, motion, life, mind, and society,—and will result in an attempt at a complete orientation of the race and the establishment of the principles which will lead to the democratisation and socialisation of humanity. The magnitude of the undertaking need not deter us, for it is by attempting the impossible that we accomplish what we are capable of."

The author attaches great significance to what naturalists would call uniformity, as it appears first of all in the phenomena of chemistry. He says:

"The spectrum analysis shows that all identical substances, not only here on earth, but in the heavenly bodies throughout the visible universe, are identical in composition. The law of definite proportions in chemistry shows that all identical chemical compounds are the same in composition. Whenever a substance is produced, it is but a repetition of all other substances of a like kind. Wherever a chemical compound is reproduced, it is a repetition of all identical compounds, but owing to external energies being different there are some slight variations."

While in plant life and in the animal kingdom the variations are greater than in the domain of chemistry, still we find there too the selfsame law of repetition which does seem to dominate all nature. Bearing in mind this law of repetition, Mr. Franklin discusses the origin of life; the physics of the senses and the intellect; the chemistry of the senses, the emotions and the will; animal mechanics; realism and idealism; naturalism versus supernaturalism, and the expenditure of energy controlled by mind. In Chapters 19 and 20 our author forestalls criticisms that might be made to his system, and in Chapter 21 offers his applications and conclusions.

His monism is expressed on page 237 in these words:

"All nature is one. We can interpret all nature in terms of our life, and our life in terms of nature; thus we are akin to everything and every-